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THE HOLY SPIRIT AT WORK

There is a freshness about the movements of the early church as recorded in the Book of Acts that is both intriguing and inspiring. In contrast to the cut and dried formal procedure of the organized church of today, we see a group of people who had touched reality, moving into fields of service, not according to men's notions, but according to the leading of the Holy Spirit.

In this particular, early Quakerism was, as George Fox believed, primitive Christianity revived. In early Friends, after sixteen hundred years, we are given a close-up view of how people act who are Spirit filled and Spirit led. The early church at Jerusalem achieved only a partial break with the old Jewish pattern. It was the new wine of the Spirit in the old bottles of the Mosaic forms and ceremonies, bound by provincialism and intolerance for the uncircumcized. The spirit of the early church was as the new, fresh cloth of grace and faith sewed on the old garment of law with its justice, rewards and punishments. The instructions of the mother church at Jerusalem to the new Gentile church at Antioch shows how deeply the church at Jerusalem was entrenched in Judaism.

Paul was the first of all the apostles to make a complete, clean break with the theory that through obedience to law man became righteous, and at the same time pinned all his hopes to a gospel of redemption by grace through faith. It is not a coincidence that Paul's gospel carried with it a great missionary zeal which swept away every racial and class barrier. The nearer men come to complete obedience to the light of Christ within, the more clearly they see that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," and that we are a part of "one world."

SENT OF GOD

As we read the story of Paul and Barnabas being chosen from among the Christians at Antioch and sent forth with the blessings and fervent prayers of those who remained behind, there must be a longing in the heart of every sincere Christian for a similar manifestation of the Spirit to meet the crisis of the present period in the history of mankind.

For our own good it is important that we see the connection between the Damascus Road and the day Paul and Barnabas went forth from Antioch. Ten or eleven years had passed since Saul heard the voice saying, "I have appeared unto thee for this purpose to make thee a minister and a witness." We are tempted to grow weary in well doing when we are unable to see the harvest immediately after the seed sowing. But here is an example of a seeming defeat being turned into a very unusual achievement because of the years of tempering before the instrument of God was put to use.

Delays may come and frustration seem to haunt our every footstep but to those who live in the will of God, all things work together for good. When the iron of circumstances was right and pliable, God said to Paul, "Strike" and because he knew it was the voice of God, he struck with sledge hammer blows.

We are not only in desperate need of men and women who know they are sent forth by the Holy Spirit but we need a church at home that can also hear and heed the voice which says, "The fields are white unto the harvest . . . thrust forth laborers into the harvest." It is not difficult to see how pride and self-seeking had no place in such an enterprise. It was Barnabas who took Paul to Jerusalem and carried the torch for him before the church fathers. After seven or eight years of obscurity at Tarsus, Paul was set to his task again by this humble disciple, Barnabas, whose name appears first in the list of prophets and teachers. While the name of Barnabas soon after this disappears from the record of the Acts of the Apostles, we cannot help but see the results of this self-effacing man's faith in others in all of Paul's missionary labors. If we could always only remember that we are laborers together with God, and that "the tears of the sower and the songs of the reapers shall mingle together in joy by and by," we should not be discouraged.

Questions:

What was the nature of the voice heard by Paul and the church at Antioch?

Why did Paul preach to the Jews first?

Why are Spirit filled men seldom accepted in their own day?

Why have Friends ceased to be known as a people who are Spirit led?

P. M. T.

For November 3 — The basis of Christian Freedom

Acts 15:23-29; Galatians 5:13-18

RESOLVING TENSIONS

There will be little attempt in these lessons to trace the movements of Paul in his missionary journeys. Instead, it will be our purpose to lift up his chief concerns for the church of his day and, in so far as possible, apply them in the business of living today.

Luke, the author of the Acts of the Apostles, gives us glimpses now and then of the conflicts Paul experienced on his missionary journeys, but the most of his perils were physical. To get the complete picture of Paul's sufferings in his labors for the kingdom of Christ, it is necessary to read the Epistles of Paul which were written in the heat of battle. The book of Acts was written after most of the conflict in the early church had spent its force and the persecution from without was uniting the group against a common enemy.

AGE-OLD CONFLICT

The new, tender growth of the asparagus soon becomes tough and woody. The new growth on the tree, so very sensitive to the elements, becomes in one year the hard, tough branch, constantly becoming less and less pliable. This seems to be the history of the faith and practices of all peoples. A new idea is born. A few people, usually looked upon as radical, begin to put it into practice. Then comes the resistance from the conservative element that constantly fight to maintain the status quo. Finally the new idea is made the law of the group and the sponsors of the new movement become the conservative guardian of another fixed pattern of faith and practice.

So the conflict goes on—the radical left wing liberals of today become the conservative fundamentalists of tomorrow, always fighting to preserve the ground they have won and resisting the movements of the young pioneers who long for freedom from traditions and sterility. Most every age has stoned or crucified its own prophets only to have the succeeding generation build monuments to their memories.

The conflicts of Paul do not seem so strange or isolated when they are seen in the light of the perennial conflict of the old against the new. When Jesus was born, Judaism was a carefully defined faith and way of life, founded on the

(Continued on Page 413)

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The Story of Denmark

From Vikings to Quakers

This is a continuation of the editorial reports and interpretations which the editor is sending while in Europe. He will be there for three months and will attempt to send regular contributions to these pages.

REVIEWING a series of experiences through several countries of Europe places a burden of restraint upon the writer. He could spend many pages upon nothing but the scenery, the quaint villages and homes, and the interesting variations in customs and cultures. It is easy to see how much more interesting the world is because we do not all live alike. Attempting to create uniformity in everything would be a deadening prospect. Of variety there is a plenty. How shall we find the meaning and the fact of unity in the depths of our common life?

It is the questions of disunity, conflict, war, occupation, resistance, collaboration, capitulation, vengeance, food, clothing, hunger, reconstruction, and redemption which muffle one's voice as he speaks of the lovelier side of the life about him. Traveling now is not "travel." It is a series of fellowships in which the misfortunes and relief of people are seen or discussed and in which the deeper answers from the Spirit of God are uncovered in a fireside talk, or in meetings for worship, or in casual conversation. We are writing this chapter of the travel journal in Stockholm where we arrived from Copenhagen only yesterday. It is about Denmark, however, that we write today.

Through Pastoral Lands

The country consists of the peninsula of Jutland and the islands which lie as a crossroads of the Scandinavian area in the chill blue waters of the North. Those waters give Denmark her climate which is more uniform than that of Indiana, with cooler summers and warmer winters. It also provides adequate rainfall and furnishes green pastoral lands for the dairy herds and thereby all kinds of milk products for the Danish table and for many neighboring countries. Bacon is so largely exported to England that the word "bacon" is the same in both languages. A smooth trip from England across the North Sea on the Kronprins Fredrick led to the beginning of a stimulating study from a train window. In the atlas, readers can find Esbjerg on the west coast of Jutland. Beginning there one goes by train across the three bodies of land that lie between Esbjerg and Copenhagen.

The crossing of the first span of water, found between Jutland and the island of Fyn, was made over a bridge whose foundations and pillars were planned and constructed by the Clerk of Denmark Yearly Meeting of Friends—Regnar Haldan-Nielsen. As the train bumped lightly across the bridge, we sensed the sustaining mind of this Friendly engineer and contemplated the foundations on which the bridges that separate men must be built today. That same mind has also helped, with other Friends, to lay deep and solid the foundations of the Danish fellowship of Quakers.

In London, we made acquaintance with F. and Thyrra Folke, members of the Denmark Yearly Meeting. To meet them is to love them. They were the pleasant companions in travel for our party of Friends from London to Copenhagen. Their thorough acquaintance with the Danish language and with the interesting features of their country made it a trip of great educational value. All that we saw took on added meaning under their running commentaries.

The cattle on rolling, green hills and in the valleys, the farm houses and barns gleaming white under red tile roofs, the exquisite order of the gardens that bordered much of the railway, the uniformly nice, yet moderate homes—all of these gave us the impression that Denmark is a substantial, pastoral, economically democratic country. Our Danish travelers modestly declined the appraisal which we made of their housing. "Are there no slums in Denmark?" we queried after a few hundred miles in which we had not seen a single shack or shanty along the railroad. They countered with an assurance that there is some poor housing. The worst views of bad housing in America are along the railroads. Where they are in Denmark we have yet to discover.

Land of Vigorous People

As we came to Esbjerg and later crossed the "big belt" of water to Jutland and yet later on, the ferry from Denmark to Sweden, we remembered these lands and waters were the ones from which the ancient Vikings struck fiercely outward and into Scandinavian lands and into England. Perhaps it would be true to say that from them English speaking peoples have inherited biologically as much as from any other single race of people. This was the land of an important branch of our forebears. More than once it has been the hinge between Europe and the great expanse of the North—a fact probably well realized by the Nazis who left its productive lands unharmed as a means of sustaining their program for invasions into Norway in their swing to encircle England.

This, too, is the land of Thorvaldsen, immortalized as one of the great sculptors of the world. The museum filled with his statuary is a center of rightful pride for the Danes. In the church nearby are his figures of the apostles on either side of the nave with the Christus in the chancel facing the worshipers, but with the face turned downward toward the altar railing where one may kneel in prayer. This is the figure of Christ of which it is said, "You must kneel at his feet if you are to see his face." We knelt and looking upward meditated on the mind of Thorvaldsen through whom the face has come to the thousands who kneel in wonder and worship, and on the Christ who has inspired and lifted men through two millenia. The Quaker is rather certain to reassure himself that one does not let his thoughts end with the image of Christ, but with the inward Christ which gives the outward face its meaning.

This also is the land of Andersen, writer of fairy tales which have entertained children the world over. Copen-

hagen is the city of Grundtvig, whose position as a religious leader stands unrivaled in Denmark. His name is forever linked with the Folk Schools of the Danes. The church and the surrounding plan of homes, which are erected to his memory, are strictly their own. The church in particular is a genuine creation. Of all churches or cathedrals we have seen, it stands definitely to itself, a building of very light colored bricks which lift an edifice of grandeur above all who enter. It is the most distinctive Christian church we have ever seen. This also is the land of Hamlet, Prince of Denmark, whose dramatic figure sprang from the mind of Shakespeare.

The City Beautiful

As one walks about the streets of Copenhagen one word comes to his mind at every turn. There is nothing "rotten in Denmark," Shakespeare notwithstanding. We found our lips whispering again and again, "Clean, Clean, Clean." Compared with many of our cities in America, the streets look as though a scrub woman had just preceded, washing sidewalks and streets. The abundant rain and the Danish concern for a clean threshold account for it probably. Whatever the reason may be, at least this Danish city is clean and quaint, like the pictures in our story books. The cooperative principle is so deeply woven into the life of the people that questions on "the cooperatives" hardly seem newsy enough for Danish conversation. The cooperatives and the Folk Schools of Denmark, which are of so great repute in America, are of the very life of the country.

Perhaps the chief blessing under which Denmark lives is its size. There has been little reason for entering the contests of large nations or fortifying against them, since the Danes would be powerless against the arms of stronger neighbors. But there has been the necessity of assuring her own life as the fortunes of neighboring countries changed. Therefore Denmark has learned to live by the land. Its relatively level economy, by which mansions or shacks are rarely seen, may have led to interest in distinction through beauty and cleanliness rather than in size of property. These are but the speculations of a short-time visitor. English is taught in the schools and it is very common to find a Dane on the streets who can give directions in English. Many educated people speak English fluently.

Days of the Occupation

Perhaps the chief questions raised in the minds of readers are related to the occupation of Denmark by the Nazi armies. What was the occupation like and what has it done to the Danes? That is an important question of which Danish Friends speak frequently. As is commonly known in America, the occupation by the Nazi armies took place so smoothly and quickly that there was no time for armed resistance. On one morning the sky was suddenly filled with hundreds of planes roaring their announcement. The barges in the harbor of Copenhagen, supposedly filled with coal, emptied their cargo of German soldiers. Almost as quickly many of the Germans who had been living in the city under various civilian guises appeared in Nazi army uniforms in the public places. The chief points of strategic importance were taken and soon the occupation was complete. After hearing the story in detail one can scarcely restrain his tears as he reads the declaration made at that time by Christian X, the King, which ends with "God save Denmark."

This occupation by a foreign power was to continue for five years. What kind of years would they be? How would they end—with fighting from house to house? Would the allies invade Denmark and drive out the German armies street by street? These and a hundred other questions suddenly engulfed the minds of the Danes. What happened? The story is much too long even if it were fully known. Here is but an excerpt. The resistance movement was quickly formed and went underground. They could get instructions regularly by radio from allied centers. New tactics were introduced for embarrassing and hindering Nazi activities. German soldiers were shot in dark streets. Reprisals by the Gestapo were meted out without any semblance of justice. If a German soldier had been shot at a given point on a given hour, the Gestapo might appear at that same spot, on the same hour, and shoot any Danish man who might happen by at the moment. Questions of guilt were not often asked.

A Danish girl revealed a look of horror on her face as a woman nearby was dragged to a police car. Because she "made a face" at them, she too was arrested, found not to have her identification card and sent to Germany for six months. The Gestapo would appear at the door of a home and give notice that the occupants must be out in six hours, taking certain personal effects and papers with them, but leaving the furniture. Officers would move in while the owners stood helpless in the street, beginning the search for a place to live. No family could be certain in the morning whether they could end the day in their own home. Of course, most of the homes never had this harrowing experience of moving, but they faced the constant possibility. Rent was paid the owner by the Nazis, but it was paid out of an account in a Danish bank that was forced upon the Danish Government. It will take the Danes years to pay for the occupation.

Fights between the resistance and the Nazis were common. Gun play often drove people to shelter. Killings, arrests and reprisals were common. On whom would the reprisal fall? That would be a question which any wife and family might ponder as the husband and father left each morning for work. Who were the friends and who were the foes that one might meet during the day? Forgetting one's identification card upon going shopping could be a nightmare, for the mother of a home might find herself in trouble, if not on the way to Germany for such a slight offense.

The Test of Conscience

So far as Friends are concerned one of the most deeply felt tests was that of the Christian conscience. As in so many occupied countries of Europe, they too were placed in predicaments when it seemed that "the choice was between truth and love," to use their words. Of course, they know that in the ultimate sense there is no clash between truth and love, but the immediate application of it seemed out of their reach. A Gestapo agent appeared at the door of a Quaker home and asked where . . . was. "She is in Sweden," was the reply, but this Jewish refugee was actually hidden in the neighborhood. To hesitate or dodge would have meant a severe investigation in which all would suffer.

Such falsifications are not taken lightly by Friends. They are held as problems to which no immediate answer appears. These and other stories illustrate the predicament in which Christian conscience has been during the occupation. Added to this was the ever present question on who could be trusted. A next door neighbor might be a friend or a spy. The atmosphere of suspicion was deepened in the Quaker Meeting when a new and prospective member began to attend. He later proved to be a spy seeking information on possible underground activities of Friends through Sweden.

What have the five years of insecurity, suspicion, falsification and fear, common to their community, done to the Friends and their fellowship? They would say that they do not know, but they are afraid it may have affected them more than they know. Problems that normally might not have disturbed them have loomed larger during these days of stress. Anyone can easily understand that it would be difficult, but *how* difficult only they can know. It becomes a visitor from the safe hinterland of America to counsel little and to listen humbly. During Yearly Meeting this year, one could feel the deeper spirit of the meeting when he could not understand the discussion. Out of the hours of deliberation, interspersed with silent worship, came a victory of spirit beyond

their hopes. They had known in memory the wider world fellowship of Friends which had a steadying power through the occupation. They and Friends from abroad have not experienced renewed fellowship with those who were only a memory. From the viewpoint of one American visitor the high spiritual level and the equilibrium of the group is a tribute to what people of faith and Christian experience can achieve through great testing.

YEARLY MEETING SESSIONS

Regnar Halfdan-Nielsen has served as Clerk of the Yearly Meeting for several years. He asked to be relieved and Kaj Nielsen (not a relative) was appointed as Clerk with Regnar Halfdan-Nielsen and Elise Thomsen as assistants, forming a committee of direction. There has been some discussion in European groups regarding the possibility of forming a European Yearly Meeting, with the small groups in each country constituting themselves as Quarterly Meetings. The problems of distance and transportation as now existing have led them to abandon the idea for the time. There has also been some consideration of a "Five Years Meeting of Friends in Europe." Whether a general meeting will develop soon to consider these possibilities cannot yet be seen. Some time and reconstruction in Europe may be needed before they can meet in satisfactory numbers.

In the Yearly Meeting sessions were three Friends from America, four from England, two from Sweden, one from Holland and one from Norway. Although most of the Danish Friends speak English the sessions are conducted in Danish. They were careful to place by each visitor some one who could understand both languages and interpret by whispering or writing. A further air of international relations was breathed into the sessions by the presence of Finn Friis, formerly on the secretariat of the League of Nations at Geneva and now Secretary for the Danish delegation to the United Nations Organization. He is not a member of Friends, but often attends and lends his interest. When he comes to New York in October for the United Nations sessions, Friends in America may have the opportunity of meeting him.

DANISH HOSPITALITY

The account would be incomplete if we did not commend our hostess, Deborah Halfdan-Nielsen, daughter of John Marcussen who was very prominent in the earlier life of Danish Friends. She inherits richly from that deep concern which characterized the life of her father. The entire family was ever watchful of our needs and comfort. Their children, Ellen and Ove, shared with us the seemingly inexhaustible hospitality of the home. Our last evening with them included a recorded broadcast which Ellen had made that afternoon. It was doubtless thrilling to her and to her family to hear her voice announcing at some length the program for peace activities being promoted throughout Denmark. As Ove, with his cordial spirit, loaded our baggage on his bicycle and pushed it beside us to the station he remarked, "Now I shall go back home and wonder who will come next." Such are the little "Swarthmores" of family warmth which the Folkes and Halfdan-Nielsens and other families in Copenhagen exemplify.

THE OTHER END OF THE CLOTHES LINE

What are the facts about food and clothing needs in Denmark? A brief visit can hardly reveal the entire picture. Certain basic foods such as bread, butter, sugar and a few other products are rationed. One wonders, however, what it might mean to spend coupons for a family, particularly after visitors have come and gone. One who travels and eats often at restaurants and shares in the specialties provided from the kitchen of the hostess, probably has little idea of what food rationing means. The small ration allowance for the visitor helps a little.

In a general way it can safely be said that Denmark is not desperate for food and that her lot is better than that of England. The swift retreat of the Nazis at the end of the war left little time for destruction. The land, buildings and products were left largely untouched. The pill boxes on high mounds everywhere in Copenhagen bear witness to the fact that neither Danes nor Germans expected less than a fight from street to street.

Clothing is much more needed than food. Rationing of it is very stringent and the quality very poor. One morning we came downstairs to find Deborah, Ellen, and a neighbor lady sitting among yard goods and clothes that had been sent from America for the needs of a group of near-by children and others. "They are from Erie, Pennsylvania," we were informed. "Friends in our Meetings in America are having great joy in their sewing circles, preparing clothes for Europe," we answered. "And we are the Europeans," beamed Ellen. I had seen the clothing and the sewing circles in America. Here was the other end of the clothes line. Hosiery, underwear and any article for common wear and warmth which may be sent by their friends in America will be greatly appreciated and used in important ways by Danish Friends.

REDEMPTION AND RECONSTRUCTION

So ends our brief story of Denmark. It is but a slight sample of all that we have found and felt in a week of fellowship with Friends. What is the essence of those experiences? Of one thing we have been duly impressed—the nature of the human spirit which, when its life-spring is in God, may rise from the levels of despair around it and build again the grander structure of a new day. In Danish Friends we have seen that emerging triumph, thoroughly rooted in the life of God, and committed to the joyful surprises and adventures of the community of God on earth. The trials of a Christian conscience during bitter days cannot be easily understood perhaps by comfortable Americans. There is One who can understand and that is He who walked steadfastly toward Jerusalem and Calvary. It is at the point of fearful choices between right and wrong that redemption of men must appear when their spirits are matured for it.

There is the crux of our problems everywhere. As European Friends well know, the ultimate choice is not between truth and love, but between truth and love on the one hand and error and fear on the other. The roots of our problems strike deep into the realm of spirit. That is why Friends are saying that our concern must not be fundamentally with the reconstruction of Europe, necessary as it is, but with the *redemption* of Europe!

E. T. E.

WORSHIP

Worship is the highest act of which the human faculties are capable, and it can be truly performed only as it is in response to the influence of the Spirit of God. Public worship in the Christian church is in accordance with the declaration of our Lord, that "where two or three are met together in My name, there am I in the midst of them." The congregation is thus "the congregation of the Lord," and the meeting is primarily with Him. He touches the spiritual consciousness of believers, and thus, through Him, their High Priest and Intercessor, they are enabled to worship the Father in spirit and in truth. Worship stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them. Both silence and vocal exercises are recognized and valued not as ends, but as means toward the attainment of an end, which is the divine blessing upon the individual and the congregation.

As Master of the Assembly, the Lord directs and leads the profitable exercises of His congregation. He calls and qualifies whom He will to be the bearer of His message, and the individual should hold himself in obedient submission to His will.

THE EVANSTON MEETING OF FRIENDS

Holy Experiment in Jamaica

By Hiram H. Hilty

AFTER three years outside the United States, I felt that on this trip to Jamaica from Cuba, I should be no "innocent abroad." After all, the distance was very short and I was passing from a Spanish-speaking country to one which used my mother tongue. Yet, after struggling for a time with the English system of money and having cold shivers run up and down my spine while car after car came down the road at us on the left-hand side of the road—always averting a head-on collision at the last moment by some miracle—I was not so sure which of the two islands is more "foreign" to an American. It seemed to me that learning Spanish, hard as it had been, might be easier than learning British custom.

As a matter of fact my humble person, as they say in Spanish, had come to Jamaica in representation of both the United States and Cuba. It was the American Friends who had invited me to speak at the Young Friends Conference and, as a resident of Cuba, I should of course be representing Cuban Friends as well.

It was an extra-ordinarily earnest group of young people who met in Andrews Hall at the Happy Grove School to discuss and meditate together on the somewhat ambitious subject, "Young Friends Facing Today's Problems." There was a high spirit of consecration among these young Friends and it was evident that a heavy concern weighed upon many of them. They sensed the basic problems of Jamaica and demonstrated a willingness to give themselves in the service of others. One of the outstanding things which I noticed was the understanding and appreciation of the traditional Quaker way of worship. Not only do Jamaican Young Friends know how to be quiet (and how the world needs quietness these days!) but they also know how to participate vocally in meetings held on the basis of silence. I felt that I was indeed among Friends.

Pennsylvania's Debt to Jamaica

It was there at Seaside that I learned some fascinating things about Jamaican history which I had not known before. That George Fox visited Jamaica and labored intensely there, I had known, but that Jamaica was responsible for the founding of the Pennsylvania Colony was news to me. It seems that Admiral Penn was once commissioned to sail into the Caribbean and take the island of Santo Domingo for the British Crown. The Admiral enjoyed his trip rather too much, so that when he arrived he was completely under the influence of Bacchus and was repulsed. To save face and not return to his sovereign empty-handed, he decided to attack little Jamaica which was near at hand and was not heavily defended. In this enterprise he was completely successful, most of the tiny Spanish colony gathering at Runaway Bay, and escaping to Cuba and Santo Domingo in small boats. While Admiral Penn had failed in his original mission, the British Crown did nevertheless become indebted to him for the capture of Jamaica. It was in payment of this debt, I was told, that William Penn, son of the Admiral, took title to the lands which he was to use for his Holy Experiment.

Quakers have been tangled up in Jamaican affairs for a long time! They have been particularly concerned with the parishes of Portland and St. Mary during the past sixty-five years. It is there where the name of Evi Sharpless is preserved in a public library, and where, also at Seaside, a charming country road called "Martin Lane" perpetuates the memory of that great pioneer of both Jamaica and Cuba, Zenas Martin. And while at Seaside we must mention a modern apostle, Gladys Jones, who, captivated and captured by the charm of the island and the islanders, emanates Friendly Iowa culture from Stone Haven.

Along the coasts and up in the mountains of these two parishes are twelve Monthly Meetings which bear testimony to the devoted labor of a memorable list of Friends. It was a great privilege to get to know some of those who pioneered. One beautiful morning we drove up into the gorgeous mountains behind Port Antonio with Mary White, who came to Jamaica at the turn of the century. We went to call on some of her Friends, most of whom were East Indians, the remnant of thousands of contract laborers who came over in another generation. To an old grandmother she spoke in Hindi, and one and all affectionately called her "Mama Chi." We found Miss Kennedy, with rather a heavy heart, getting ready for the trip home after a lifetime of service. Miss Stanley and Miss Andrews (pardon me, Friends, but everyone calls them "Miss"), enchanted by the island, were enjoying "official" retirement at Stoneleigh.

Friendly Education in Jamaica

It was not possible to observe properly and appreciate our two main schools since it was summer vacation time. Two dormitories at Happy Grove were filled with summer campers from the Kingston Y.W.C.A. and the teachers were scattered. It was a great privilege, however, to make the acquaintance of Dr. and Mrs. Crooks who direct the destinies of that school. Friends may be assured that the school is in competent hands. Dr. Crooks told me that graduates of the school do credit to their Alma Mater by maintaining high moral and professional standards and displaying an unusual amount of social consciousness. As to the physical plant, the greatest assets are the two lovely hills, overlooking the ocean, which form the campus. Plans are being made to add some new class rooms soon, but Happy Grove School could still make use of considerable sums of money to develop its campus and to buy equipment.

Clearmont School at Highgate was also in recess, although things there are never entirely quiet. Harry Wellons has undertaken within a period of a few years to change an old estate over into a diversified unit, dedicated to the care, feeding and teaching of some scores of boys, girls, and young women. The nucleus of the project is the huge great house on the highest point of the old Clermont estate. This venerable building became the Swift-Purcell Home for Boys, with the Clermont School and offices on the first floor. Some distance down the mountain-side is Friends College. Somewhere near-by is a cottage for girls which is technically a part of the Lyndale Home, a mile or two down the other side of the mountain. The Continuation School is still farther down the mountain and is located in the basement of the meeting-house. The College building was moved several miles up the mountain to its present location—lock, stock and barrel. Other buildings have been built in part by student labor, in part by work camps, and in part, I venture to say, by folks whose business it is to build buildings. Craft Center, a very substantial and appropriate building, where native reeds and rushes, wool and cotton are turned into baskets, blankets, mats and rugs, is most fascinating. The model "Quaker Dairy" is another interesting project, the neat building being made almost entirely of local materials.

The entire Clermont project represents something of a departure from the traditional, formal education of the island. It is training boys to be carpenters and shoemakers, gardeners and dairymen; it is training girls to be home-makers, social workers and community leaders. It is, in short, a student-centered school in the midst of an island which is accustomed to a curriculum-centered school. The work is well on its way and is making an appreciable contribution to community life. To complete and modernize its buildings, for terracing, sidewalks and the

like, it can use many thousands of dollars in the years to come.

Going to Jamaica from Cuba I observed great similarities in climate and vegetation, but there the similarity just about ended. While Cuba is and always has been very gracious to Protestant missions, we are nevertheless a nationally insignificant group and have small voice in high places. In Jamaica it is very diferent. One observes not only a universal appreciation of the churches but also a great deal of close cooperation between church and government. I felt that anything which Friends undertake on that island has behind it the great boon of universal appreciation and moral support. Charitable and beneficent organizations abound. Christianity has deep root in the people.

Yet we should not suppose, therefore, that there is little for Friends to do. General public education is in perhaps a more deplorable condition than in Cuba. While the Christian gospel has been widely disseminated, many churches are very weak and scarcely able to cultivate the tender, spiritual plants committed to their care. Basically, the island is heavily over-populated and poor. The spiritual descendants of Admiral Penn's son have undertaken a Holy Experiment that sorely needs to succeed.

I could not close without paying tribute to the understanding and capable guidance which Dr. Farr is giving to Jamaica Yearly Meeting, nor without expressing gratitude to him for his many personal kindnesses to me. The visit was a highly worth while experience.

Urgency—Keynote Sounded

In Indiana Yearly Meeting

INDIANA Yearly Meeting gathered for its one hundred, twenty-sixth annual session in the stately Five Years Meeting House, Richmond, Indiana, September 23-29. Here in middle-western America, surrounded by august trees under bright autumn skies, Friends met to consider the effect of the transforming power of God on a dying world. As problems of business were judiciously considered under the kindly, dignified leadership of Norvel E. Webb, clerk, excellent minutes were pointedly worded by Carolyn Cox, recording clerk.

The reading of the foreign epistles, and the address of Elton Trueblood on "My Experiences in Europe," brought Friends "face to face" with our suffering world. Indiana Friends felt keenly the contrast between their own comparatively ordered and abundant lives and the hunger and hardships of those in other lands. The epistles expressed a new sense of religious life being rooted in the basic knowledge and experience of the Fatherhood of God and the brotherhood of men. A great longing for peace was expressed in the Dutch epistle, while all European epistles indicated a desire to rebuild, as fast as possible, their devastated countries.

D. Elton Trueblood graphically portrayed the conditions of Friends in Germany and England. The great physical damage done to their countries has not grounded their spirits or weakened their Quaker testimony. When Elton Trueblood described so well the historic Earlham Hall, and other historic sites remaining as symbols of the magnificent contributions of early Friends, and as he related the contributions of the Meeting on Sufferings to the political life of England, naming the outstanding leaders of this movement, Friends indeed felt themselves a part of "a great cloud of witnesses."

A Sense of Urgency

Those attending the Yearly Meeting were impressed as never before by the tremendous urgency demanded of Christian people if the present world civilization is to be saved. This note was first sounded by Elton Trueblood in his message on "The Lost Urgency of the Christian Religion." "The gospel has become tame, respectable, and domesticated," he said. "It is bad form to be excited about it." The result is that it has lost its original power. Modern men rarely have the idea that the Christian message is crucial for our survival. Rather they look upon it as an adornment that is nice, but unnecessary. After giving samples of the moral and spiritual decay of our society, he said that there is only one way the moral order of the universe can be sustained, and that is by a great faith in the living God. This is the number one priority of our time. We need a new burst of faith around the world; that would be the recovery of the lost urgency of the Christian religion.

Samuel Levering, chairman of the Peace Board of the Five Years Meeting, clenched this need for urgency. With clear and ringing tones he portrayed the conditions of our day. He declared peace to be possible, but said unless there is a much needed change in national policies, peace is not probable. What can we do? 1. The Christian message is our only salvation as a people. 2. Since desperate people try desperate remedies, we must work for peace, binding up the world's wounds. 3. Since the big decisions are being made not in the United Nations, but in the capitols of the world, we must put peace policies into our national actions. 4. We must replace anarchy with a world government ruled by justice and law.

Friends were driven to new depths of conviction during the morning devotional periods led by Elton Trueblood. His themes were: testimony, urgency, fellowship, and peace. Out of his own experiences, which gave him clear insight into the gospel of Christ, he emphasized the needs of Christians as well as the society in which they live. All people are bound by their environment, and regardless of how Christian, feel the pagan attitudes of the day tugging subtly at their hearts. If Friends be truly Christian, they must be willing to stand up and be counted in a day where such procedure is very unpopular. "Let your light shine that men may see your good works," is the emphasis most needed today. There are many ways of practicing this command of Jesus, but it must always be implemented by a fellowship, just as was the early Christian faith. Are our worship services full of the kind of power and light and dedication that would convince a pagan physicist seeking abundant life that this is the Way? Two great temptations of all people, but especially of ministers and leaders, are false conceit and unwarranted humility. Only the practice of prayer can burn these out of our souls, and bring in their stead a peace that can help all to face a tumultous world with steadfast faith in God.

Visiting Friends Speak on Concerns

Some visiting Friends were James Read, secretary of the National Committee on Legislation, who spoke of the various phases of efforts toward peace through legislation; Norman Young, who spoke in behalf of the stewardship committee, emphasizing the stewardship of talents, and the reputation of others; Robert Cope, newly appointed to the Bible Department of Wilmington College, who spoke of the necessity of the Christian witness in our day and answered objections of those who are indifferent to the great missionary movement exemplifying the outreach of Christianity; and Herbert Huffman of Western Yearly Meeting, who challenged the young people to become a part of the great fellowship of Christians by building Christian homes, by becoming a part of the great fellowship of the Christian Church, and by choosing a vocation with Christian purpose.

A committee on special concerns was appointed in the Ministry and Oversight body to summarize and create in the form of an epistle, those concerns expressed in the Meeting. While about sixteen Meetings were reported without pastors, it was pointed out that there are about thirty young men in full-time

leadership who are thirty-five years of age or under.

A Living Concern

A living concern was present in the form of the presence of a choir from White's Manual Labor Institute. Parvin Bond, supervisor of the Institute, in introducing the choir said that "by their fruits ye shall know them," and the Yearly Meeting experienced "the fruits" in a most dramatic way as the choir of young ladies gave nearly a half-hour message by means of a cappella choir selections, quartet, and solo.

The report of Earlham College was far beyond the usual formal statement. It was an enthusiastic presentation of the goals of a Christian College, invigorated by those who have by choice come to make it an educational institution, Christian enough to challenge the paganism and cynicism of our modern world. Thomas E. Jones, new president of Earlham, stated that Earlham is and will be both distinctively Christian, and rooted in the moorings of the Quaker tradition. It is and will be scholarly and at the same time will stand always for the highest interest of the community, the Quarterly and Monthly Meetings in Indiana Yearly Meeting.

Strong Young People's Group

One of the most thrilling aspects of the Yearly Meeting was the gathering of over three hundred young people that thronged the banquet hall on Saturday evening. Charles F. Thomas spoke briefly concerning the youth program of the Five Years Meeting, and the National Youth Conference to be held at Earlham Campus in July, 1947. Thomas E. Jones re-lived for those present, his own transforming Christian experience, and gave a clear conception of what this means in a society full of confusion, frustration, and revenge. While most people are driven by the will to power, Christian young people of today must think more specifically of what the great need of our time is, and of what they have to contribute to society. The only thing that can bring an all-consuming purpose to life is the decision to give what one has to make this a more Christian world.

Much appreciation was expressed by the Yearly Meeting for the work of the treasurer, Lewis B. Campbell, who can make figures come alive to the resources and needs of the institutions and programs which they represent; and the statistical secretary, Miriam Cooper, who charted the membership and budget of the Yearly Meeting.

The excellent report of Murray S. Kenworthy, executive secretary, was not only a fine description of the Society of Friends in Indiana, but also a true portrayal of the setting which is our world. He showed how the trends of our world are all reflected in the Society of Friends. Many expressed deep regret at the retirement of Murray Kenworthy from active service in the Yearly Meeting. Logan W. Smith has been chosen executive secretary for the coming year.

The Yearly Meeting reverently listened as memorials to Friends who had been a great blessing to the Society, were read. The death of R. Aaron Napier, called the Father of Quaker Haven, was noted with deep regret. Other outstanding Friends who have passed into the richer life Beyond, are: Nettie Clara Springer, Atwood Jenkins, Anna Eves, Clothilde Ladd Pretlow.

The decay of life in all areas of our world society was burned into the consciences of those attending these sessions. There was a deep feeling by those present of the urgent need of leadership in every realm of life — from the public morals in our cities to the rebuilding of fellowship and social life in the rural areas—and from the desperate needs of the mission fields and distraught areas of the world to the spiritual rebuilding of our churches. Only a religion of power and a faith that is vital and fresh can save our world. A religion revealing the living word of God to the individual is the only adequate power now. We need to feel once again as if *we* have heard from heaven—to catch the freshness and reality of God and make it real in all our lives.

The following prayer by Charles F. Thomas needs to echo around our Christian world: "O Christ, Thou Living Word, Thou who canst cleanse the sins from every man's heart, and who canst bring us the bread of heaven, so live in our hearts and lives that we can know Thee, and make Thee known to others."

LEONARD R. HALL

Members in attendance at the post war meeting of the Interim Executive Commitee of the Friends World Committee for Consultation. Left to Right: Front row, Harry Silcock, Passmore Elkinton, Carl Heath, Anna G. Elkinton, Hans Albrecht and Barrow Cadbury. Top row, Maurice Webb, Errol Elliott, Bertram Pickard, Blanche Shaffer, Leslie Shaffer and Fred Tritton.

FRIENDS WORLD COMMITTEE REPORT

A meeting of the Friends World Committee for Consultation is planned for 1947, and will be held in America, possibly in September. At the meeting of this Committee held in London, August 30, 31, Leslie Shaffer was asked to serve as secretary of the Committee until the 1947 meeting. Carl Heath was re-elected chairman, with Fred Tritton appointed as vice-chairman, and he was asked to carry much of the responsibility. Nora Douglas of Dublin Yearly Meeting was named as an additional vice-chairman. Headquarters for the Committee will be London.

The meeting of the Committee just held brought together the English members and three from America — with Anna G. Elkinton as the regular member of the Interim Committee, while Passmore Elkinton and Errol Elliott served as alternates by special appointment of the American Section of the Committee. Hans Albrecht was present as a regular representative on the Committee from Germany, and Maurice Webb from South Africa was invited to sit in and participate. The English members present were Carl Heath, Fred Tritton, Barrow Cadbury, and Harry Silcock. The latter served as secretary to the Committee, turning his work over to Leslie Shaffer.

The Betrayal of Values

By Felix Morley

DETERIORATION of Russian-American relations has now reached the stage where people, in this country at least, are beginning to talk openly of the "inevitability" of war. That being the case, it becomes rational—and very possibly helpful—to consider some other developments which will also be "inevitable," if such a war should come.

One probable result, to which singularly little consideration is given, is that the United States would lose a war with Russia. That statement demands immediate qualification. Military defeat, so long as we possess the atomic bomb and our potential enemies do not, would be very unlikely. But apparent military victory may coincide with and produce a devastating moral and spiritual setback, and has often done so. It remains questionable whether, in any deeper sense of the verb, we have "won" the recent war.

The challenge of communism to American institutions cannot be met, as some are prone to think, by World War III. In conquering the Axis all the Allied Powers, in varying degree, succumbed to the totalitarian philosophy of their enemies. Moral defeat was least in the case of Russia, because both the form and spirit of communist rule were already tyrannical. But even Russia has become more Nazi in the process of fighting Nazism. Only last week the Moscow paper *Red Sport* emphasized that all athletic performances in Russia are "for the glory of the State." This invites comparison with the famous aphorism attributed to Dr. Robert Ley, the Nazi Minister of Labor: "Truth is whatever benefits the State; error is whatever does not benefit the State."

In this country the moral defeat of the last war has been greater because under the centralizing pressure of hostilities we have strayed farther than any other from established political tradition, and have most seriously distorted our own political institutions. National socialist agencies like OPA are not being eliminated and Black Market consequences, here as in Hitler's Germany, call continuously for further and further extension of centralized police power. Indeed, the American people have already become so conditioned to National Socialism that many are even unable to detect its symptoms here, while others are too apathetic to uproot the luxuriant parasitic growth.

I

Another total war, fought to the death against the strongest totalitarian power in history, would all too probably lead to the final strangulation and dissolution of the American system of free enterprise.

Such a war would immediately require the perpetuation of every governmental control established from 1940 to 1945, and the imposition of many new ones. It would fetter conscription—not yet discarded—permanently on our youth. It would substitute the indoctrination of State-controlled institutions for the educational work of Church-connected colleges. Can any intelligent person doubt that another Office of War Information would fail, in six months of unbridled propaganda, to convince most Americans that even Nazi storm troopers were not so bad, by contrast with fiendish, filthy Bolsheviks?

Another war, now glibly discussed, would make absolute the regimentation of management and would inevitably balance that by eliminating the right to strike and other hard-won privileges of freely-organized labor. Administrative law, already dangerously developed, could with little change become government by outright decree. The Federal structure, so gravely weakened by the New Deal, would in fact if not in name be supplanted by strongly centralized authority in every field of social activity. The one-party system, now advocated in effect by many who are not consciously fellow travelers, might take permanent root. The United States could easily become a single authoritarian, totalitarian State.

Moreover, all this would be the probable outcome of a war with Russia, even though our sons—"theirs not to reason why"—might readily lay every Russian city waste with atomic bombs, leaving them all, from Leningrad to Vladivostok, still more desolate and broken than are those of Germany today. We would not, of course, admit that we had become totalitarian. Our single dictatorial party would continue to call itself Democratic or something equally agreeable—"Liberal," perhaps—and people might well be allowed to cast a periodic vote for it. Our all-powerful executive would still be known as "President." There would be Secretaries, not Commissars, as heads of departments, including all the new "welfare" agencies. And John Q. Public could still, if he wanted, consider himself a citizen.

But the continuity of names would mean nothing, except as a melancholy reminder of a noble past. We would have kept the shadow and lost the substance. "It can happen here" and it is not for a minute fantastic to assert that it would happen here should we resort to the arbitrament of arms with Russia. Indeed, it has already happened here to a degree which will require tremendous and concerted effort if we are to restore the essential characteristics of the American tradition.

II

None of this forecast, as to the validity of which every reader may judge in the light of his own observation and experience, is to be taken as an indorsement of the ill-judged policy of appeasement. Since its first issue, on February 2, 1944, *Human Events* has on numerous occasions objectively discussed the facts, the techniques and the purposes of Soviet expansion, and a review of our articles, in the light of the present, seems to reveal no sentence for which an apology is in order.

What is said now is not retraction but warning. The dam of self-deception and ignorant wishful thinking in regard to Russian policy is broken and the surging torrent of disillusionment and bitterness is obviously running in the direction of hostilities. If our diplomacy under Roosevelt had been less cocksure, its problems under Truman would be less appalling.

Too many eggs are now broken to reassemble them neatly in a basket garnished with floral decorations like the Atlantic Charter or the Four Freedoms. As the eggs are broken, so are those flowers withered. But there can, and must, be somber re-examination of all phases of Russian-American relations; something in the nature of a careful inventory of the issues dividing the two recent Allies. And such an inventory will disclose much that should lead to soul-searching by Americans.

The inventory, in the first place, will disclose that the Soviet Government, as distinct from Communists and fellow travelers in this country, has been generally honest and forthright in regard to its intentions. In many ways Stalin has told us that Russia intends to dominate Europe; to take over and resusticate Germany as a Communist satellite; to foment revolution in Spain; to end the independence of Turkey; to oust Anglo-American interests from the Near East (including Palestine) and to bring Northern China, Manchuria, Korea and if possible Japan into the Soviet bloc. If Americans have failed to visualize this program, and the eventual aim of a Communist world-state, it is certainly not because Russian leadership has been secretive on the subject.

The second point in the inventory will be the ample evidence that Russia joined the United Nations not to bolster any "bourgeois" peace but simply to insure that this Anglo-American instrumentality should not be used to Russian disadvantage. If Mr. Gromyko has not yet been able to make that plain to the editorial writers, he may be counted upon soon to make still another effort.

A third item of the inventory is the patient Russian endeavor to bring home to Secretary Byrnes that Russia simply will not tolerate the sort of peace our State Department seeks, and vastly prefers no peace at all to the Anglo-American program, if any. The profit which accrues to communism from the failure to write a peace should have been theoretically apparent even before the end of the war. But Molotov and Vishinsky are evidently willing to spend time in the education of their colleagues at Paris.

III

The inventory, when complete, will not stop with Russian objectives. It will also contain quite a few items on the actions of a nation which, since 1933, has given much lip service and far less real service to peace.

The eventual inventory will have to envisage the question whether the nation which first used, and still controls, the atomic bomb can properly be regarded as a safe custodian of world morals. It must show what plan, alternative to the Russian, we have for Germany. It must attempt to clarify our policy with regard to China, Argentina, Spain, Italy, and determine whether any consistent purpose lies behind the whole. We owe that definition to Russia, not to mention our own people.

In its issue of July 27, the London *Economist* asserted that: "Having abandoned principle for what they thought was policy, the Western Powers are now left with neither principle nor policy, and at Paris they will begin to reap the Dead Sea fruit."

During the past five weeks the accuracy of that statement has been daily confirmed. And the measure of our bankruptcy, in principle and policy, is the rapid drift toward another, atomic, war.

Nor is this fatal tendency one which can be quickly and easily reversed. We shall not get principle into our international actions until we have re-established it in our national life. The *Economist* properly reminds us that: "We have no right to denounce communists for betrayal of values which have never been theirs." The real betrayal has been of our own values, and it has come like a thief in the night.

HUMAN EVENTS

E. G. VINING TO TUTOR CROWN PRINCE AKIHITO

Elizabeth Gray Vining, a member of the AFSC's publicity staff for the past year and author of many children's books, has been appointed by the United States State Department to tutor the Japanese Crown Prince, Akihito, 14, eldest son of Emperor Hirohito, in English and in democratic ways and ideals. Prince Akihito is next in line of succession as Emperor.

DR. CAVERT REPORTS ON GERMANY

While the Church remains an important factor in German life, there is no indication of an upsurge in spiritual interest among the people, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, declared in New York.

Addressing the first fall meeting of the Council's executive committee, Dr. Cavert reported in detail on his recently-concluded mission to Germany as Protestant liaison representative between the German churches and the American Military Government.

"The expectation of many people that after the war the German Church, because of its record of resistance to the Nazi regime, would have a great rebirth of popular support, now seems to have contained a great deal of 'wishful thinking,'" he said. The German churches operate under tremendous difficulties, according to Dr. Cavert. Few religious periodicals are published, the lack of transportation facilities hinders pastoral work, the zonal division of the country impedes contact among church leaders, and clergy and laity alike are constantly struggling to eke out a mere existence, he explained. While discounting the possibility of a German religious revival within the near future, the Federal Council executive pointed out that church attendance has increased considerably over the pre-war and war-time period. "It would certainly be safe to assert," he said, "that more German citizens assemble every week in the church than under any other conditions."

The disillusionment and "embittered hopelessness" of German youth confront the Church with an "acute" problem, Dr. Cavert said. Many young people, he explained, believe they have been betrayed by National Socialism and have lost their ideals; others "look back wistfully to the Third Reich and say that in those days they had something to look forward to, whereas today there is no future for them." Taking issue with critics of the German churches who find a lack of imagination in their approach to youth, Dr. Cavert pointed out that national youth enlistment campaigns and similar efforts to attract young people, which are familiar devices in America, appear to the German Church to lack spiritual quality and depth.

The real danger in Germany at the present time, Dr. Cavert told the Federal Council committee, lies not in a new upsurge of militarism but in "the growth of a nihilistic spirit." Describing present-day Germany as a "spiritual vacuum," he said most of the people are dominated by a mood of "weary cynicism, frustration, hopelessness, and disillusionment."

"The basic problem in Germany," he asserted, "is to fill this spiritual vacuum with a positive faith. Here is the great opportunity of the Chrisian Church.

Stressing the need for a better understanding of the German problem on the part of the American people, Dr. Cavert declared: "When Americans thoroughly understand the situation I am convinced that public opinion will support a constructive policy of humane and considerate treatment of the German people. Many Americans will want to do so just because it is the Christian thing to do. If there are those who are not prepared to follow such a policy on Christian grounds, I believe that before long they will come to see that they must do so on the ground of enlightened concern for our own welfare. For conditions in Germany will be a primary factor in determining the future of the European continent, and even of Western civilization as a whole. When, a year or more ago, the churches urged that the victor nations had a moral responsibility of helping to assure to the defeated peoples a normal economic opportunity and a respected place as citizens of the world, the churches were charged with being idealistic or soft. Today it appears that the Christian policy of reconciliation and helpfulness is the only possible realism."

Discussing the future of the German Church, Dr. Cavert warned of a growing "inner tension" which may make "heavy demands on Christian comity and strategy." The present Council of the Evangelical Church in Germany, he said, which was formed as an emergency body after the war to bring together all Protestant groups except the small "free churches," is confronted by a potential schism between those who desire the development of a loose federation composed of the Lutheran, Reformed, and United (Prussian Union) Churches, and those who stress unity of conviction rather than cooperation along traditional and conservative lines.

The attitude of German church leaders toward the American Military Government, Dr. Cavert said, is a combination of "general friendliness and misgivings on many specific points." Many churchmen, he declared are disappointed that AMG has not turned more definitely to the churches for cooperation. "They are frankly critical of some of the policies of military government — for example, the de-Nazification procedures as applied to the Church and the very extensive requisitioning of homes for use by American personnel. At the same time there is no question whatever but that the churches hope the Americans will remain until the country is capable of self-governnment. They fear the danger of Russian ascendency in other zones than the Russian."

On Becoming a Member

By Adam H. Flatter

IT is an important day when we receive new members into the Meeting and record the transfer of others from Associate to Active status. Such days are always happy occasions, but what do they mean in comparison with other great days: days of birth, death, graduation, the first job, marriage?

Next to the day of birth in importance is the day one becomes a purposeful follower of Jesus. Consider a few of the terms used to designate the experience of that day—converted; saved; decided for Christ; baptized; made good confession; confirmed (after a course in catechism); new birth; commitment. Some one of these has been highly significant to many of the innumerable followers of the Way; so significant that often one has felt himself compelled to contend for it against all others.

Well we know that no mere words are sufficient to explain the full meaning of that far-reaching step. If Jesus had difficulty in making this experience crystal clear to an earnest seeker, and if Nicodemus had difficulty in understanding, need we quibble about the acceptance of a specific formula? In whatever terms the Light finally broke through, we may well believe this was the most important interview Nicodemus ever had.

Becoming a Christian is not only important but it also confers obligations. The early church from the beginning found it necessary to bear witness —to take a stand for Jesus. Informally and formally at home and abroad they told others of their experience. This was the evangelism that added to the church those who were being saved. Persecution did not stop it but rather they that were scattered abroad went about preaching and the church was extended throughout the Mediterranean world and beyond.

Such expansion created new problems then as now. Satisfaction in fellowship, joy in spiritual experience, and enthusiasm to propagate their newly-found faith were not enough. How can we adequately appreciate those first century interpreters of Jesus? They gave us a New Testament! Most of us take the New Testament for granted—as if it had ever been. Others will say that God gave us the New Testament. Yes, that is true, but it was through the transformed lives of a generation or two of early Christians.

Theirs was the task of developing a new theology, a Christology, and a Christian ethic—this in addition to the colossal task of evangelizing, educating and organizing that Mediterranean world in the face of opposition by totalitarian Rome. The old wine-skins could not retain the new wine.

From these and succeeding centuries of missionary Christians, we have inherited a body of Christian doctrine, an open Bible, an ancient honorable institution—divided but organized for worship and study. Thus far "the road to our meetinghouse" is well marked and this description of it may be accepted as traditional and fairly orthodox. Evangelism, church extension, missions and Christian education are generally accepted as legitimate concerns of the church and an obligation accepted by those who seek membership. Shall we attempt to chart the road ahead or does it lead no farther?

Applying the Gospel to Life

To many it seems imperative that Christian ethics be applied in the broad field of society. There is no longer abundance of time. We shall speedily learn to live together as brothers or we shall perish. An urgency is upon us. Some bridle at mention of this. They toss their heads in scorn at that which is labeled a "social gospel," as if it were something new and heretical.

It is not really new. Neither is the demand for it new. Certainly it is as ancient as the Hebrew prophets. God is king over all the earth. "Let justice roll down as waters and righteousness as a mighty stream." "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Formal religion was again and again denounced. "This people honoreth me with their lips but their hearts are far from me."

Paul, as a missionary among the Gentiles, was constantly faced with problems pertaining to the social order. Problems of sex; marriage and divorce, child-parent relationships, widows, gossip, sensuousness, employer-employee problems, slavery, race. What was a safe course for Christians? Should Christians eat kosher meat only? Should Onesimus return to a master whose decision could mean life or death for him? What should Philomon do as a Christian?

What was the right relationship between Church and State? Was the dictum of Jesus, "Render unto Caesar . . ." sufficient? Paul found it feasible to appeal unto Caesar. He also wrote: "Let every soul be in subjection . . . the powers that be are ordained of God . . . he that resisteth the power, withstandeth the ordinance of God." Within the century the power of the State was to be symbolized by a beast and that beast was arrayed against those "that keep the commandments of God and hold the testimony of Jesus."

Problems Still Need Solution

Centuries have passed, the Church has progressed and we still have social problems concerning which we greatly desire the mind of Christ. Problems of public morals; juvenile and parental delinquency, marriage, divorce, children; of courts, relief agencies, mother's pensions, orphans' homes, and schools for the blind, crippled and handicapped; clinics, hospitals, and socialized medicine. There are economic problems, labor's right to work, bargain and strike; and health safeguards, sick benefits and social security. Shall the Negro be barred —the last hired and the first fired? This leads into the whole gamut of race tensions.

There are also the political, economic and social conflicts among nations. What are the solutions—indeed, what are the right standards by which we shall seek solutions? Where are we to find leaders —a Moses, a prophet, a Savior? Where are the people who will support liberty, equality, democracy and stand against empire, monopoly and profiteering?

The searchlight turns upon all the peoples of the earth. Christians cannot hide from it. In fact, they dare not seek to evade it. Often we must confess that we do not know the mind of Christ and the Father. More often we know but hesitate to follow the Light that is within us. Still, we dare not refuse. Within the Society you join today there are committees concerned with public morals, the social order, peace and service. They stand ready to help and they solicit your support.

Friends are organized in the fields of evangelism and church extension, missions, Christian education, public morals, social order, young Friends activities, peace and service. They "receive into active membership those whose faith in Christ as a personal Saviour is manifest in their lives and who are in unity with the teachings of Christian truth as held by Friends." Therefore we extend to you today a hand of welcome, praying that as a result of Christian fellowship, association in group worship, experience in personal devotion, cooperation in study and service, you will find abundance of life and the salvation of your immortal souls.

"To serve the present age,
My calling to fulfill,
O may it all my powers engage
To do my Master's will."

FOR FRIENDLY ACTION

Board of Public Morals Points The Way

We frequently hear complaints to the effect that the Local and Quarterly Meeting committees are at a loss as to what they should do. This state of mind results, in part, from too narrow a definition of our field and, in part, from the general collapse of the moral forces stemming from the non-enforcement and repeal of the Eighteenth Amendment.

Our committees are not temperance committees. The limitation of the evils flowing from the use of alcohol as a beverage is an important part of our proper functions—but only a part. We are suffering from a wide-spread disregard for law which results in its non-observance as well as its non-enforcement. To pass a general law prohibiting the use of alcoholic beverages under our present attitude of disregard for public enactments would be of small value. Our immediate task is to restore a state of the public mind which will cause all laws enacted by our legislative bodies to be faithfully observed by the great majority of our citizens. That is fundamental to any set of public morals. It is also essential that laws be just. That means that they must be enacted in the public interest rather than in the interests of individuals or groups. How are we to get such laws? Our beginning place is in the community. It is possible for the "better people" of nearly all communities to elect their own representatives to public office if they will give as much attention to their civic responsibilities as do selfish interests in seeing that we have bad government. "Good people" are busy with their private affairs and rarely are they well informed as to their local government.

One contribution which Friends' committees on public morals could make would be to arrange for one or more of the members to attend town or city council meeting and city court sessions. The visitors would learn very much about the actual government of the community and their presence would stimulate the social conscience of the members of these bodies.

Another desirable activity for the committees is that of visiting circuit court sessions. Some members of the Five Years Meeting Board have been guests of the Richmond, Virginia, Juvenile and Domestic Relations Court, over which Friend Judge J. Hodge Ricks presides. On one of these mornings, the evidence in every case but one involved the use of intoxicants. In the one exceptional case the bailiff remarked, "I'm a little more experienced than you, Judge. You noticed that I helped the man on with his coat and I smelled liquor on his breath."

Despite the low reputation of "politicians," there are thousands of men and women in public service who are conscientiously endeavoring to promote the public good. Often these people are compelled to take action which brings down the wrath of special interests upon them. We are more prone to condemn than we are to praise. Public Morals Committees should make it a point to write commendatory letters frequently to public officials for specific actions which meet with their approbation.

If we are to maintain democratic government in America, we must have honest and able persons in public life. There will be two types of public office—civil service and political. Friends should encourage our young people, fitted for such positions by natural aptitude, to prepare for public life. Young people ought to be selected early and provided with an appropriate education and, if necessary, financial aid should be given to them. The American people ought never to be placed in the position of having to go to legislatures or officials to urge measures in the public interest. Persons such as those whom we now send to visit our Congressmen in the interest of the public good, should be developed instead and elected to office.

In too many of our communities, violations of the laws restricting the sale of liquor and gambling are common. Monthly Meeting committees would do well to help form joint committees of members of the various churches and civic organizations to investigate such violations. In an astonishing number of cases the mere existence of such a committee will greatly reduce the number of violations.

The Five Years Meeting Board hopes to secure a group of young Friends who have studied the problems which make a board on public morals necessary. To this end detailed plans will shortly be announced for a contest open to young people who are members of the Five Years Meeting, and who are students in either college or secondary schools. Four prizes will be offered on each of these levels. One prize will be given for the best essay in the field of the alcohol problem, one in the field of the tobacco problem, one in the field of gambling and other economic immoralities, and one in the field of good government. Local committees on public morals should encourage their young people to enter this competition and they would do well to offer local prizes. Inquiries in regard to this competition should be sent to Raymond E. Mendenhall, 911 Walnut Street, Georgetown, Texas.

The Board maintains an information secretary who should be addressed for any desired information, especially in the field of alcohol problems. H. Millard Jones, who fills this position, is director of the United Temperance Movement of Minnesota. His address is 4614 Chicago Avenue, Minneapolis 7, Minnesota.

RAYMOND E. MENDENHALL,
Chairman Board on Public Morals

FOOD PARCEL SERVICE TO GERMANY

BUREAU INTERMEDIARE:

This service reaches *all parts of Berlin as well as the American, British and French zones of occupation.* The Bureau Intermediare, an organization in Geneva, Switzerland, undertakes to deliver parcels everywhere in Germany, except the Russian Zone. Distribution is made locally by Protestant and Catholic church groups. The packages consist of foods purchased in Denmark. The American Agency for this organization is the Maritime Sales and Service Corporation, 317 West 45th Street, New York 19, New York.

C. A. R. E. (COOPERATIVE FOR AMERICAN REMITTANCES TO EUROPE)

Orders for food packages are now being accepted for Austria, Belgium, Czechoslovakia, Finland, France, Greece, Italy, the Netherlands, Norway, Poland, *the American and British and French Zones of Germany and the American, British, French and Russian Zones of Berlin.*

Effective October 1, the price of CARE packages was reduced to $10, from the former price of $15. These packages contain 40,000 calories of highest quality American food and can supplement present rations for one person for fifty days. "Care" takes care of everything—package, shipping, insurance and guaranteed delivery. Address CARE, 50 Broad Street, New York 4, New York. The American Friends Service Committee is a member agency.

Gift parcels may now be sent by parcel post by individuals through the local post office to the United States, British and French Zones of Germany, maximum weight 11 pounds; once weekly to same person; value not to exceed $25, The American Friends Service Committee reports. Packages must not exceed 11 pounds in weight, 42 inches in length, and 72 inches in length and girth combined.

INTERZONAL PARCEL POST

Packages weighing one (1) pound may be mailed between zones of occupation

in Germany. If you know persons in the American or British or French zones, they may help you send things to the Russian zone in this way.

AIR MAIL SERVICE

Has been resumed—30c for ½ ounce; maximum, one ounce.

LITERATURE
IN REVIEW

THE CHRISTIAN PATTERN
BY HUGH STEVENSON TIGNER

MacMillan, price $1.50. 1946, 80p.

People today are much interested in Christian living, and welcome any help in their search for righteousness. Hence the many devotional books now on the market. One of the best of these coming recently to my desk is *The Christian Pattern* by Hugh Stevenson Tigner, a Congregational pastor of Mount Vernon Heights, New York. One of the book's great virtues lies in its close relationship to the every-day life of the reader. When the author confesses that he "was thirty and a minister of the gospel for nearly a decade before it became clear what Christianity really is," he probably duplicates the thought experience of the majority of people, with the possible exception that *he* emerged from *his* nebulous thinking.

The thesis of the book is that "the Christian life is a God-centered pattern of faith and action" and that to be God-centered one must break out of the shell of self-centeredness which from birth surrounds all of us. "Those who never get out of it (self-centeredness) are as doomed as the chick that can't break out of its shell." Five practices which help to pierce our self-centeredness are indicated by five words, and a chapter deals with each one.

Worship, Dr. Tigner suggests, is the first step toward a God-centered life, and has its rise in the recognition of man's dependency upon God. Public worship is stressed because it is through such exercise that the community develops its God awareness. Furthermore, public worship helps to guide and determine the form and content of private devotions. Worship is vital to individual and group righteousness, and its loss "produces a slow decline of devotion to the highest principles, a creeping indifference to righteousness, a sly and quiet moral decay."

Thanksgiving is the second suggested help, and is much more than mere gratitude for the surface good things of life. Christian thanksgiving is not dependent upon events, but rather exists in spite of them. "It comes out of the depths of a religious understanding of life" and is ever constant.

Humility is the third word and is defined as the "I" in us making way for a higher authority. Though not an end within itself, humility "is designed to turn man's attention away from himself, to free him from pride and self-will and self-centeredness."

Service, the fourth word, describes the self-sacrificing spirit of the Christian servant who is "simply one who lives to glorify God rather than himself." Because it relates to deeds, service is the most practical of all virtues, and might really be called stewardship in so far as it is the realization that all things of life are only loaned us for a short while by the divine Lender.

Love, the final word, is defined as the "Christian's measuring stick, and the star by which to chart his course." Christianity calls not only for good works but also for good motives, for the miracle of the purified heart and the miracle of the new man. "Love is the new creation spoken of in the New Testament." Man's chief object is to grow in love and "without that kind of growth all striving is vanity and futility."

The surprise of the author that these things are basic elements of Christian truth might indicate his belief that many other people are similarly ignorant. His assumption may be right. For sermon source material, for personal devotional reading, and for its revelation of current religious thought, this book is commended. Friends will not agree with one or two references to war, but they will, most appreciatively, accept this book's wholesome stimulation to deeper Christian living. The book may be ordered from Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

MURRAY C. JOHNSON

GEORGE SCHOOL'S FIFTY-FOURTH YEAR

The post-war period does not produce the same pressure of numbers of students in secondary school as it does in college, but nearly all schools have full enrollments. That is the case at George School which opened on Ninth Month 17 and 18 with 408 pupils; 209 boys and 199 girls. Of these 332 are boarders and 76 are day pupils. Children of the Society of Friends number 200, slightly more than last year. There are 118 seniors, 114 juniors, 114 in the Second Class and 62 in the First Class. There are 133 pupils new to the school this year.

Most of the pupils live in the middle Atlantic states and in New England. Eighteen come from the south. Fourteen live between the Alleghenies and the Mississippi. Five live west of the Mississippi. One is an American girl from Nicaragua and one an American boy from Mexico. One student comes from Jamaica and two are Chinese children whose home is at present in Cuba. Another boy is a native of India. Two are Canadians. The last of the English children who attended the school during the war has graduated and gone on to Swarthmore, but the mother, Edith Forrest, is a member of the school staff in the household department. Several pupils in the school claim Germany as their native country and one came from Switzerland, but they have now been in America for a number of years.

SUNDAY SCHOOL LESSON

(Continued from Page 402)

laws of Moses. Those Jews who, for economic reasons, left Palestine and settled in cities of Egypt, Europe, Asia, and the islands of the Mediterranian had maintained their religious practice and established their synagogues in most of the principal cities, returning to Jerusalem if they were able at the time of the Passover.

For several years the followers of Jesus, called the Nazarenes, were all Jews, faithfully keeping the ceremonial laws of Moses, the principle one being the rite of circumcision. All went well until Peter had his vision and Paul was converted. These two men began to teach that the gospel of Christ was for all men. The Gentiles at Antioch believed and formed a fellowship. Now came the question. Must these Gentile Christians also become Jewish proselytes and keep all the laws of Moses? Paul said, "No." Many of the Jews said, "Yes." So the conflict was on—Paul insisting on salvation by grace through faith with its freedom from law, and the Judeo-Christians insisting that the keeping of the law was essential.

In Paul's attempt to resolve the tensions of his day, we should find some help for our own day. He is seen at his worst when he calls down a curse upon any who might proclaim "another gospel," but he rises to sublime heights when, in deep humility, he beseeches his brethren to maintain the bond of Christian love and fellowship. It was out of this spirit that I Corinthians 13 was conceived. All other things may fail but love never fails.

Questions:

What should people do who strongly disagree on fundamentals?

How do we try to coerce people today to accept our religious views?

Is it better to talk out our differences or to drive them under ground?

Why is the way of love so difficult?

P. M. T.

THE DEVOTIONAL LIFE

THE ETERNAL PURPOSE

The kingdom of the world is *become* the kingdom of our Lord, and of his Christ: and he shall reign forever and ever.

REVELATIONS 11:15

* * * *

No picture to my aid I call
I shape no image in my prayer
I only know in Him is all
Of life, light, beauty, everywhere,
Eternal Goodness here and there!

I know He is, and what He is,
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal love and Fatherhood:
And trust Him, as His children should.

JOHN GREENLEAF WHITTIER

* * * *

God has a life-plan for every human life. In the eternal counsels of His will, when He arranged the destiny of every star, and every sand-grain and grass-blade, and each of those tiny insects which live but for an hour, the Creator had a thought for you and me. Our life was to be the slow unfolding of this thought, as the cornstalk from the corn, or the flower from the gradually opening bud. It was a thought of what we were to be, of what we might become, of what *He* would have us do with our days and years, or influence with our lives.

HENRY DRUMMOND

* * * *

The double task of the saint is to see how much of God can be revealed in one life and to reach that of God in other lives.

JAMES A. CONEY

* * * *

He died that we might be forgiven,
He died *to make us good,*
That we might go at last to heaven,
Saved by his precious blood.

CECIL F. ALEXANDER

The whole substance of religion is faith, hope, and charity, by the practice of which we become united to the will of God; all besides is indifferent, and to be used as a means that we may arrive at our end, and be swallowed up therein, by faith and charity.

BROTHER LAWRENCE

* * * *

Will not the end explain
The crossed endeavor, earnest purpose foiled.
The strange bewilderment of good work spoiled,
The clinging weariness, the inward strain,

Will not the end explain?
Not that He doth explain
The mystery that baffleth; but a sense
Husheth the quiet heart, that far, far hence
Lieth a field set thick with golden grain
Wetted in seedling days by many a rain:
The end—it will explain.

AMY CARMICHAEL

BARRIER BREAKING

The fog cuts off the sun?
Sudden the wind!—and then I see
The sky in blue serenity.
Thy will cannot be done?
Prayer rifts Time's clouds—and clear I see
The scope of God's Eternity.

GEORGE R. HUTCHINSON

ILLUMINATION

While I was sitting on the shore
With fishing-pole in hand,
I saw the swallows swoop and soar
And felt the quiet hand

That Nature laid upon my soul—
An evening benediction;
Absorbed a strength that held my heart
From every dereliction.

Poppy of flame, the low sun glowed
'Twixt clouds like harvest-sheaves;
And like the hands that wave good-bye
Were fingered tree-top leaves.

A nibble . . . . an insistent pull . . . .
A fish upon my line?
More!—for my baited mind was full
Of thoughts that were divine.

Although last night I caught no fish,
I caught the setting sun
And netted Nature! More than this
What fisherman has done?

MARY WALSH

MORE THAN THE EARTH

It was said that the meek "inherit":
But they also will to others—
To those who wish to share it—
Their love that makes all brothers.

FREDERICK J. POHL

COUNTRYSIDE

Along the rim of summer, thunder-bolts of night
Lighten all the meadows with clover candle-light.
Countryside is color, flags among the thorn,
Sunrise pinned in scarlet flame upon the corn!
Along the rim of autumn, my heart goes spinning down,—
October willow-leaf,—within the pool to drown.
But echoing through the ice of winter's carapace,
Countryside is summer and frogs are singing bass!
Horizon-land of music, fugue of the morning-star,
My spirit rides your borders, mendicant avatar;
My blood is suffocation, absent overlong
From meadows flung with color and laced with willow-song.
Countryside of wood-thrush, Eden lake of teal,
My blood is on your sky where hawk and terror wheel.
I hide you down my breast as the cornfield hides the hare—
And though I walk the city, you live in safety there!

GORDON W. NORRIS

TO FRIENDS EVERYWHERE

As in other times and places
Men and women felt the sway
Of that power which embraces,
Lovingly, both night and day.

Thus may this our generation
Joy and constant strength derive
From the spirit of creation,
Here within our midst alive.

Wind of wisdom, gently rising,
Stir our hearts and move our minds.
God alone is all-comprising;
Goodness only holds and binds.

Through the ever-changing weather,
Unafraid of any load,
Let us travel on together
Far along the friendly road.

GERHARD FRIEDRICH

This world is not a thing of hapless chance,
Nor we the creatures of blind circumstance.
Both sense and right for a Creator call,
With thought and power to plan, make, rule it all.
. . . The necessity
Or deity which forms and drives our world,
Has writ its character in endless forms.
In earth and sky, in heart and mind of man
It is expressed. He most reveals that cause
Who, in the texture of the far-flung world,
By patient search, in hunger for the truth,
Deciphers the design for all mankind.

From "Keynote," by permission of Charles M. Fillmore.

* * * *

Simple acceptance of His Will is the key to divine revelation. It will result in both holiness and happiness. The way to the Cross may be a way of sorrow, but at its foot the burdens of sin and earth-desire are rolled away . . .But not only in the great decisions of life accept and welcome His Will. Try to see in each interruption, each task, however small, the same fulfilment of divine intent. Accept it, say your thanks for it. Do so until this becomes a habit, and the resulting joy will transfigure and transform your lives.

ANONYMOUS

* * * *

Life is an endless journey to eternal destinations.

RICHARD EVANS

* * * *

We Americans, saturated as we are with the doctrine of liberty, often suppress this teaching of Jesus (as *Master*). We like to talk of a "democracy of God." But the Kingdom of God is definitely not a democracy. We do not make its laws nor elect its rulers. God is an absolute monarch. That is precisely why we need democracy in earthly governments; we must obey God rather than men. We cannot let any man command our consciences, because God alone must command them. In the spiritual life no man can serve two masters.

FRANK C. LAUBACH

* * * *

He did not die upon the Cross for man to bear the burdens of his sins himself. "Who His own self bare our sins in His own body on the tree." If you forget not the sins of others, and He bears them, then you add to His sorrows.

ANONYMOUS

* * * *

. . . Till we *all attain* to the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ.

EPHESIANS 4:13

* * * *

The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.

PROVERBS 4:18

Selected by ESTHER LITTLER

For Younger Young Friends

WHAT THE RED AND BLACK STAR DID THIS SUMMER

The Red and Black Star of the American Friends Service Committee was busy this summer doing interesting and exciting things. Many of these things occurred in Europe, where much relief work is being done, but summer is an active time in the United States as well, and we thought you might like to hear of some of the things it was doing here at home.

IN MICHIGAN

"Tell us a ghost story—a real scary one." The children were already in bed in their cabin, but they wanted a story before they went to sleep.

"No, don't tell us a ghost story," said Mary Ellen. "We had one last night and I was too scared to go to sleep. Let's just talk instead."

Betty turned over and leaned on one elbow. "Yes," she said, "let's just talk."

The counselor smiled and looked thoughtful for a minute. "What do you want to talk about?" she asked.

Phyllis was a little grumpy, because she had wanted a ghost story. They didn't scare her any! She was lying on her stomach and her voice was almost lost in the blankets. But they all heard her when she said, "I'd like to know about those girls that came to camp today and told us stories around the camp fire. Who are the girls and why are they here?

The counselor hadn't been at the camp fire and so she asked Phyllis to tell her what the new visitors had said.

"Well," began Phyllis, "one of them told us a story about an artist who was painting a picture of children and he made them all one color. When he got through painting the picture he went to sleep and had a dream. In his dream he saw a man paint all the children's faces different colors. The artist told the man to stop, that he was ruining his picture.

"'No,' the stranger said, 'you have already spoiled your own picture. Who told you that the faces of all children were one color?'

"'Why no one,' the artist said. Then the stranger said, 'But the children of many lands and many colors come in answer to my call.'

"When the artist asked the man what his call was, the stranger said, 'Suffer little children to come unto me.' And then the stranger disappeared."

Phyllis finished telling the story and one of the other campers said, "I guess our new visitors to camp are trying to help us learn more about different kinds of people and to get to be friendlier with everybody."

And the counselor said, just before she turned out the light, "I think you girls have answered your own question. Goodnight."

This is a real story of something that happened this summer in a camp in the state of Michigan. The girls who visited the camp were Red and Black Star workers who are called "Caravanners." There were "Caravanners" in other places in the United States this summer who worked hard trying to help both children and grown-ups learn more about each other and the importance of helping each other. They spoke in churches and at meetings, and over the radio in cities and country towns and at fairs, helping grown-ups to think more seriously about some of these things. Some of the "Caravanners" taught in daily vacation church schools and in camps like this one in Michigan.

CONTRIBUTORS

ADAM FLATTER — Superintendent of Wilmington Yearly Meeting, Wilmington, Ohio.

GERHARD FRIEDRICH — 25 Park Street, Montclair, New Jersey.

LEONARD R. HALL—Friends' minister, 107 Bundy Avenue, New Castle, Indiana.

FELIX MORLEY—Editor *Human Events*, 1323 M Street, Washington 5, D. C.

HIRAM H. HILTY — Missionary under the American Friends Board of Missions, Holguin, Oriente, Cuba.

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FREDERICK J. POHL — 141 Columbia Heights, Brooklyn, New York.

MARY WALSH—R. R. 1, Arlington Boulevard, St. Clair Beach, Tecumseh, Ontario, Canada.

If the heart, by which is meant our gentler, nobler feelings, be left out of a man's composition it is a great loss.

QUAKERDOM · AT · LARGE

Dr. A. A. and Mira Bond are en route to Kenya Colony, East Africa, where they will again take up their work following a year's furlough in the United States.

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Leslie and Blanche Shaffer will be returning to the United States from Paris the first of November. They have been serving as directors of the Friends' Center in Paris this past year. After a stay of two months they will return to London where Leslie Shaffer will take up his new duties with the Central Office of the Friends World Committee in January.

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Three American schools in the Philadelphia area have accepted affiliations with schools in France under the School Affiliation Service, which operates through the AFSC. Under this arrangement, the American schools will use their resources to help the school with which they are affiliated. The purpose of the program is to encourage and facilitate direct contacts, friendship and good will between American schools and schools abroad.

* * * *

Mack and Amy Jones, members of the Five Years Meeting, have gone to Kingston, Jamaica, to open a new Friends Center which is under the sponsorship of the American Friends Board of Missions. Mack Jones was pastor of the Friends Meeting in Spiceland, Indiana, and Amy Jones has worked with young people's groups, having served this past summer as dean of girls at both sessions of the Young Friends Camp Conference at Quaker Haven. They are graduates of Wilmington College.

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Margaret Benson, editor, plans to run a series of articles in *The Friend of Australia and New Zealand* on Friends Centers in various countries, telling of their projects, how they are carried on, etc. She has a concern for a Quaker Center to be established in Australia. The Meetings in that country are far apart and it is felt that a Center would help them to start projects on which the various groups could work together. If Friends are interested in sending her information on Centers, the address is 34 Henry Street, Gordon, NSW, Australia.

* * * *

James Floyd, Barbara White, and Lucretia Josephine Moore are under appointment by the American Friends Mission Board as short-term teachers in Ram Allah, Palestine. Floyd Moore is a graduate of Guilford College and Hartford Seminary, is a recorded minister in North Carolina Yearly Meeting, and has been teaching at Guilford. Lucretia Phillips Moore is a graduate of Hartford School of Religious Education, and Barbara White of Providence, Rhode Island, is a graduate in library science of Columbia University and Clerk of Young Friends Yearly Meeting in New England.

* * * *

W. A. Young resigned his post as president of Friends University, in Wichita, Kansas, effective July 1, 1946, after seven years of faithful service. The Board of Directors accepted the resignation with much regret. Professor C. A. Reagan, head of the Mathematics Department, has consented to be acting president until a permanent man can be appointed to the post. D. W. Binford, president of the Board of Directors, states that it is hoped the Board can announce a successor in the immediate future. Dr. Young became president of Friends in 1939, after former President David M. Edwards was fatally injured in an automobile accident. After his resignation at Friends, Dr. Young accepted a position as professor of history at Baker University, Baldwin, Kansas.

* * * *

As the fall program of the American Friends Service Committee gets underway, they are issuing an up-to-date Occasional Memorandum, giving a brief statement of the projects now being carried on abroad. An enlarged field of relief operations has been undertaken and made possible by increasing financial backing. As compared to a budget in 1945 of $2,227,000, the disbursements for 1946 will run well over $6,500,000, besides gifts-in-kind amounting to more than a million dollars in value. This expansion has been particularly noted in Austria and Poland, regions that suffered more than most, and in Germany, a second team of ten workers having been called for the British Zone. For Hungary, the first two shipments of supplies are on the way—$68,000 worth of clothing and food—and final permission has come for the entrance of a leader of a team of eight American delegates. Relief supplies will be on the way in a few days to Japan. Here is a service in which nearly two hundred young people and experienced social workers of a score of denominations unite as volunteers in a demonstration of Christian good will.

* * * *

While in London, Errol Elliott met Leonard Kenworthy who is now assistant in the Education Section of UNESCO (the United Nations Educational, Scientific and Cultural Organization). He is having the remarkable experience of watching the growth of this new international organization, the first such world-wide educational body in history. Arriving in April, he joined the education staff as assistant to Dr. Kuo, former commissioner of education for Seechwan, who is senior counsellor in the Education Section of UNESCO. Since then that section has grown, comprising eight persons representing eight nationalities — Chinese, French, Brazilian, Danish, English, Mexican, United States and Haitian.

Leonard's job has included work on the drafting and writing of the educational program, a survey trip to Greece to see the schools of that war-devastated area, and the writing of a booklet, *The Teacher and the Post War Child.* The experiences of scores of teachers in meeting unbelievable difficulties are being pooled for the help of other teachers in similar situations. UNESCO moves to Paris in September where it will have its permanent headquarters in the Hotel Majestic. By living at the Friends International Center, he is helping to maintain very direct contact with European Friends.

NEWS OF OUR MEETINGS

Homewood Friends Meeting in Baltimore held Promotion Day for their Sunday School on September 29. Homecoming and Committee Day was held October 6, with a fellowship dinner at noon, following which the purposes and plans of the various committees were considered.

* * * *

A fellowship dinner for men and boys was held at First Friends church in Indianapolis, Indiana, September 18. Henry F. Schricker, former governor of Indiana, was the speaker. Dinner was prepared by the women of the church and served by the men. It was a very worth while gathering.

* * * *

Marion, Indiana, First Friends Meeting has oversubscribed the budget for the coming year. While the canvass is not yet complete, indications are that there will be considerable increase over the giving of last year. The first Monthly Meeting supper for the year was held on the 10th, with Kenneth Osman, secretary of the YMCA, speaking on "What the Churches Mean to Marion." A number of Marion Friends attended Indiana Yearly Meeting.

* * * *

New Providence, Iowa, Friends have been glad to welcome Lyle and Elizabeth Tatum who came on July 1, to Quakerdale Farm for Boys near New Providence, Iowa, where Lyle will serve as superintendent. Donald and Lois Laugh-

ton recently left for Scattergood School, near West Branch, Iowa, where Donald will teach and manage the farm. A new movie projector has made possible several evenings of interest when religious films have been shown. Standing Committees are looking forward to being able to present their work in a new and concrete manner by use of the projector. Several young people have entered colleges this fall, four of whom are attending William Penn College.

* * * *

Beech Grove Meeting near Paoli, Indiana, honored their beloved pastor, Isaac Morris, on August 4, on the occasion of his ninety-first birthday. He has spent most of his sixty-six years as a minister in this Meeting. For the past twelve years it has been an annual occasion to celebrate the pastor's birthday, and this year a larger group than usual gathered in the new basement of the church. Leo Waynick Jr., eleven years of age, preached in the afternoon service and there was a preaching service in the morning. Isaac Morris was enthusiastic about the work which has just been completed at the church—a new basement, installing of a furnace, and electric lights. The Meeting has a fine group of young people who add greatly to the service in song.

* * * *

At the first session of the new church year in New Castle Monthly Meeting, the following sentence in the pastor's report was taken as the plan for the coming year's work, "Let us lift our heads high that we may catch once more a vision of what the church can do in this year of the world's need. But let us never lift our heads so high that we cannot see the tremendous, challenging opportunities that lie at our feet. We need again to remember the words of Jesus: 'Let your light so shine before men that they may see your good works, and glorify your father which is in heaven.'"

Under the leadership of Leonard Hall, the Meeting has planned a forward-looking program. A program of activities of all the church organizations has been published to prevent a conflict of dates and to show the plans and personnel of all groups. Four family fellowship dinners have been planned by different organizations. A new projector has been purchased to be used by all departments of the church. The Christian Education Department is looking forward toward a training course for teachers.

ON THE HORIZON

President Truman and members of Congress were urged by the executive committee of the Federal Council of Churches to take immediate steps to permit the entry into this country of a larger number of displaced persons. Endorsing the President's recently-announced intention to liberalize immigration regulations in the interests of resettlement, the committee warned that the present plight of DP's may become even more critical when UNRRA comes to an end.

* * * *

The National Woman's Temperance Association, in 72nd annual convention in Minneapolis, urged Congress and state legislatures to illegalize "glamorous" liquor advertising, and advocated placing *liabilities for accidents due to drunken driving on the liquor dealer.* It protested the use of grain, syrup, and other food products in the manufacture of alcoholic beverages; recommended that profits of the liquor industry be used for the rehabilitation of alcoholics; opposed peace-time conscription, and urged the establishment of a commission on disarmament to function within the United Nations.

* * * *

Danish delegates reported at the first International Council of Christian Press Services that a Church Press Service has been inaugurated in Denmark for the distribution both of religious news and news of social importance. It was also announced that Hungarian Protestants have started a press service in Budapest. Other journalists asserted that German, Hungarian, Czech, and Danish Protestants are so interested in religious news that "churches cannot meet the demand." It was stated that in Holland the weekly publication of the Dutch Reformed Church has a circulation of almost one hundred thousand—larger than any other Dutch weekly—religious or secular.

* * * *

Hermantide G. Jones, Negro nurse, and surgical ward instructor at the Harlem Hospital, New York City, was announced at the Biennial Nursing Convention at Atlantic City as the winning candidate from District thirteen of the New York State Nurses' Association and one of the ten nurses in the United States receiving honorable mention in the nation-wide search for the typical American nurse of 1946.

* * * *

An unofficial invitation was extended to Dr. E. Stanley Jones, noted Protestant missionary, to go to China as an "ambassador of peace." The offer was made by the Rev. H. I. Wang, of China, a semi-official representative of the Nationalist Government of Generalissimo Chiang Kai-shek.

Dr. Jones said at South Bend, after conferring with Mr. Wang, that he is seriously considering the invitation. "I feel certain that peace can be worked out if there can be personal reconciliation between the leaders of the Chinese nation," he stated. "That can be done by someone totally outside their groups who will be interested enough to meet with one and then the others, getting their interests on a common ground. Once we can rid them of personal differences, the way to political reconciliation is simple."

Although he is best known for his work in India, Dr. Jones is well-acquainted with the Generalissimo. Queried as to whether he would like to meet the Russian representative in China, Dr. Jones said, "Most certainly. I'll meet anybody."

* * * *

Foreign missionaries in China must be prepared in the future to work under Chinese leaders in religious and other fields rather than to serve as "bosses," according to Dr. John Stewart, speaking in Edinburgh. "The church is not, as formerly, looked upon as a foreign organization, but as an essential part of Chinese life. The attitude of both the National government and the Communists towards missions is that henceforth foreigners must be in subordinate positions."

* * * *

Dr. Frank C. Laubach has just returned from the Paris Peace Conference, where he was sent under the auspices of the Layman's Movement for a Christian World. He was assigned one of the ten seats reserved for the American delegation and their advisers to pray that the Spirit of God may pervade the parley. The following is taken from his book *Prayer, the Mightiest Force in the World.*

"The world cannot be saved by three men or by five hundred around peace tables. Their work is vital but not enough. The crux of the problem is not the power to frighten suffering men into submission, but the power to heal their misery. This is the way of the good Samaritan, the way of Jesus, and it is the only way out."

Dr. Laubach plans to begin at once a series of meetings in the Churches throughout the United States for the purpose of forming prayer groups to ask God to save the world.

* * * *

The Brethren Service Committee need two thousand men to assign to UNRRA livestock ships. Men with ability to handle cattle and who are interested in helping people are needed. Since June, 1945, approximately five thousand men have made these trips. While the ability to handle animals is important, the desire to do something in a positive constructive way to aid the world situation more than compensates for lack of such experience. Approximately one hundred and eighty-five trips have been made.

These animals are purchased by UNRRA representatives and shipped to port towns where they are prepared for shipment to Greece, Yugoslavia, Poland,

The Rebirth of the German Church
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"This book is a full-length treatment in very readable style, of the German church under the Nazi regime, during the war, and in the postwar period . . . A volume of immediate timeliness. No American is better qualified to write it."—*Religious Book Club Bulletin.* With an introduction by Martin Niemoller $2.50

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"If I were to name one book which has come out in the last two or three years that I would call a 'must' for every thoughtful man's and woman's reading it would be *The Predicament of Modern Man.*"—GROVE PATTERSON, Editor *The Toledo Blade* $1.00

Some to be Pastors
Peter H. Pleune

"A treasure store of wise and kindly counsel for pastors, especially the younger ones, is contained in this book. Pastors of all ages, however, can learn much from it in the strengthening of their ministry and the correction of weak points. Its emphasis is on ministry—in the pulpit, in homes, to the sick and bereaved, to the uncertain and disturbed ones."—*The Saint's Herald* $1.50

Christ and Man's Dilemma
George A. Buttrick

"A note of breathless urgency runs through this flaming book . . . The author . . . considers the positive solution which Christ gives to three indubitable problems in the nature of man—his ignorance, his wickedness, his mortality . . . what it would mean to take Christ seriously in three realms of human life—our business, our education, our mastery by the machine."—*Federal Council Bulletin* $2.00

Tale of The Twain
Sam Constantino, Jr.

"If we really want to understand what went on in the Japanese mind before, during and after the war we get it in this book along with a fascinating romance between an Eurasian girl and a blond American boy . . . On the whole it is a helpful, heartening and wholesome book to read; especially for those who believe that the spirit of Christianity can still survive in Japan and the world." —WILLIAM L. STIDGER $2.50

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Czechoslovakia and Italy. These trips usually last from five to seven weeks, or less. The minimum age for acceptance of an applicant is eighteen years and the pay is $150 and maintenance while on ship. Expenses to and from the port city are borne by the "cowboy." Shipments will continue at least until the end of the year.

* * * *

A strong denunciation of the liquor traffic in Canada was endorsed in Montreal, by the 12th General Council of the United Church of Canada following an address by Dr. John Coburn, of Toronto, who asserted that the use of alcoholic beverages is "a menace to our national life."

Dr. Coburn, who is general secretary of the Canada Temperance Federation, declared liquor is directly responsible for the highway death of five people and injury to eighty-four more each week in the province of Ontario alone. He said liquor is also largely responsible for the current crime wave and is an important factor in the spread of venereal disease, juvenile delinquency and the disruption of home life.

The temperance leader recommended an educational program to combat the traffic and strong efforts towards legislation. "It is too big a task for one church," he said. "We need the total moral, religious and spiritual forces of the whole Dominion." According to Dr. Coburn, consumption of hard liquor in Canada during the past twenty years increased one hundred per cent. Beer consumption jumped two hundred and sixty-six per cent and wine two hundred and forty-six per cent, he said. Latest estimates set at $373,000,000 the amount spent in one year in Canada on liquor, Dr. Coburn continued. This, he said, compares to $151,000,000 spent on education and $90,000,000 on religion.

BIRTHS

JONES—To Guy and Virginia Evans Jones of Cambridge, Massachusetts, a daughter, Carolyn Jones, on July 3.

KLECKNER—To Albert L. and Emily Jane Kleckner, a daughter, on September 17, at Indianapolis, Indiana.

LAMB—To Russell and Jewell Lamb, Indianapolis, Indiana, a son, Russell Andrew, on June 29.

MCKINLEY—To Kenneth William and Lois Hiestand McKinley, a son, Kenneth, on September 12, at Cleveland, Ohio.

MEEK — To Francis and Mary Ellen Plymate Meek, a son, Donald James, on June 30, at Indianapolis, Indiana.

MYNATT—To Donald and Mary Ellen Bogue Mynatt, a son, James Benjamin, on July 26, at Danville, Indiana.

NELSON — To Howard and Helen Nelson, twin daughters, Kathryn Louise and Janet Elizabeth, in Whittier, California, on July 31.

STREIGHTOFF—To Frank D. and Ann Mitchell Streightoff of Indianapolis, Indiana, on September 25, a son, Charles Franklin.

WILMORE — To Ralph and Margaret Wilmore, a daughter, Sara Lynne, on June 30, at Indianapolis, Indiana.

MARRIAGES

STANLEY-THOMAS — Elsie Glasgow Thomas of Riverside, California, to Ervin E. Stanley of Whittier, California, at Whittier on July 31, O. Herschel Folger, minister. Both are members of Whittier Monthly Meeting.

DEATHS

HAINES—Ella Haines at her home near New Burlington, Ohio, on September 4, aged seventy-five years. She was the daughter of Amos and Ann Mendenhall Compton, and was united in marriage with Zimri F. Haines. She was a birthright member of the Society of Friends and as long as health permitted, she was a faithful member of Caesars Creek Meeting. She is survived by three sons, Everett and Luther of near New Burlington, Homer of near Sabina, Ohio, and by one sister, Lucy A. Compton of New Burlington, Ohio. Services were conducted by A. Ward Applegate, burial being made in Caesars Creek cemetery.

KUNKLE—Carrie Steddom Kunkle on April 20, at Cincinnati, Ohio, aged seventy-eight years. She was the daughter of William and Elizabeth Steddom, both birthright Friends, and was united in marriage with K. Clark Kunkle, who preceded her in death. Her membership was transferred from Turtle Creek Friends Meeting to Cincinnati Meeting in 1939. Surviving are one daughter, Mrs. Ralph E. Simcox; two sisters, and a brother—Mrs. Frank Santee of Gibson, Iowa, and Mrs. Herman Goodwin and Evan J. Steddom of Lebanon, Ohio. Burton S. Hill conducted the services and burial was made at Lebanon, Ohio.

ROBBINS — Blanche Buell Robbins on September 6, at Indianapolis. She was born in Ridgefarm, Illinois, where she had been a member of Vermillion Grove Meeting, but for the past forty years was an active member of First Friends of Indianapolis. Services were conducted by Herbert Huffman, pastor. She is survived by her husband, Carl B. Robbins.

RUSSELL—Anna M. Russell at the home of her brother, Joseph Russell, in Indianapolis, on July 9. She was a member of First Friends of Indianapolis and for a number of years was a member of the staff of the Bertha Ballard Home where she gave valuable service. Services were held in Indianapolis with Herbert Huffman in charge, burial being made in Plainfield, Indiana.

WILSON—Walter T. Wilson on May 21, near New Burlington, Ohio, aged eighty-three years. He was the son of Amos and Mary Ballard Wilson, a birthright Friend and a lifelong member of Caesars Creek Meeting. He was an active participant of affairs of that Meeting until a few days of his death. He is survived by a daughter, Olive Peterson; a son, Raymond; and two brothers, Enos and John, all of near New Burlington, Ohio. Services were conducted by L. R. Horner, burial was in Caesars Creek cemetery.

Light duties wanted by a retired practical nurse in a home near Indianapolis. Address Nettie Jackson Morgan, Indianapolis, 3, phone Ga. 3343.

OPPORTUNITY FOR SERVICE

Secretary urgently needed in office of Friends international organization in Philadelphia—person with Friends' background and stenographic skills. Write Friends World Committee, 20 South 12th Street, Philadelphia, 7, Pa.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

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In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a. m.; Church School, 9:30 a. m.; Morning Worship, 10:30 a. m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia Street. Phone 43-467.

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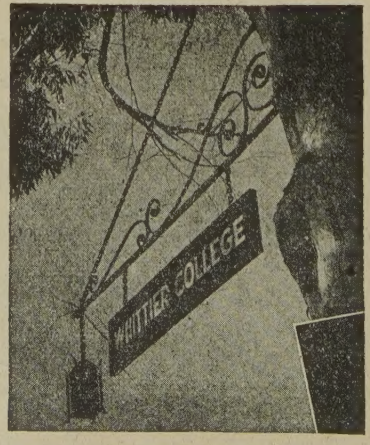

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